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'BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY.'

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AMERICAN MISSION AT CEYLON.

From the Panoplist.

Journal of the Missionaries at Batticotta, continued from page 611.

Jan. 11, 1819. Yesterday received a letter from the Rev. R. Carver, a Wesleyan missionary at Trincomale in answer to one addressd to him, requesting him to make inquiries of the officers and passengers of the Liverpool frigate, which has just arrived from the Cape, to learn if he could obtain any information respecting our brethren, Warren and Richards. Mr. C. has very kindly made diligent inquiries respecting them. He learned from an officer, who came passenger in the Liverpool from the Cape, that he was at the Cape "when the Regalia arrived from Ceylon, with two American missionaries, whose names he there read in the newspaper." This is very grateful intelligence to us all, in the distressing state of uncertainty in which we have been kept a long time. Although we learned a few days ago, that the Regalia had arrived at the Cape, we did not know till now, that our brethren did not die on the passage. It is very strange that we have received no letters from them, as there have been several arrivals from the Cape, since they landed.

15. Visited my school at Manepy, about four miles distant; found 62 boys present belonging to the school. Twenty head-men of the village had also assembled to hear me preach. I had previously given notice to the people, that I was coming. I preached and prayed with them in their own language, and have good reason to think they understand both the sermon and prayers. This is a fine parish, and an excellent station for a missionary. The people appear more civilized, and have fewer prejudices, than those of any other parish that I have visited. Christian Da-

vid tells me, that when he goes there, many women attend to hear him preach.

Mon. 18. Yesterday attended the sacrament of the Lord's supper at Tillipally.

Sab. 24. Few people attended meeting to-day, on account of the harvest. They are all busy in their fields securing their crop of rice. I have laboured much, both by precept and example, to persuade them to observe the Sabbath; but as yet have seen little or no fruit of my labors. It is truly painful to the Christian, to behold a people with one consent ignorant and regardless of the laws of God.

25. Both the harvest and the sickness, have diminished the numbers of my schools. The boys are called away to work, and the parents fear to send them, on account of the sickness. Another cause of detaining the boys is, that the people are performing many ceremonies at their temples, to avert this dreadful disease. There have, as yet, been very few cases of it in Batticotta, but many in other villages.

Jan. 26. To-day have been called to mourn and rejoice, by the receipt of two letters from brother Richards, dated Madras, Jan. 20th. We greatly rejoice to hear from brother R., after so long an absence. It was nine months yesterday, since they sailed from Columbo for the Cape. We rejoice that the Lord in mercy has brought back brother R. so near us. But we are called to mourn the death of our brother Warren, who died in the Lord on the 11th of August last.

Feb. 12. Yesterday and to-day spent almost my whole time in visiting the sick, and administering medicine to them. The epidemic, called the "*Spasmodic Cholera*," has begun its ravages in Batticotta. The nature of this disease, and the remedies to be applied, are so plainly pointed out by many medical gentlemen in India, who have been much ac-

quainted with it, during the last year, that it requires little medical knowledge, when the means are at hand, to afford relief in most cases, when the people apply for assistance in season. But in almost every case of violent attack, unless the most powerful medicines are seasonably applied, the patient dies in the course of from ten to twenty hours. When any person is attacked, none of the natives except the nearest relatives, will come near him. Their nearest neighbours commonly leave their houses and flee; although the disease is not accounted contagious by physicians generally. Many of the natives think it wrong to use any remedy, for fear of offending the goddess, who inflicts the disease. When a person is attacked, he is usually taken by his friends, carried to the nearest temple, and there prostrated before the idol; thus vainly hoping to obtain relief. Surely these deluded people are objects of compassion, and much to be pitied and prayed for by Christians, who enjoy so much greater light and knowledge. Great ceremonies have been lately performed by the people at their temples, and many sacrifices offered in hope of appeasing their gods. The ringing of bells, beating of drums, and other instruments of noise, are kept up all night; and this has been continued ever since the disease commenced in Jaffna. So many fowls have been offered in sacrifice, that scarce any are now to be bought in the *bazars*, and the few remaining are sold at four or five times the common price.

22. Yesterday received a letter from brother R. at Madras, in which he says, "I discovered last evening, that my ancles had begun to swell. My other symptoms do not appear to be getting worse. My cough is better just now;—I sleep well,—have a good appetite, and can walk fifteen minutes in the morning, and the same time in the evening." We are alarmed at his loss of voice, and swollen feet. On account of the uncertainty of his life, we have advised sister R. to go immediately to Columbo by water, to meet him there. Her case would be peculiarly distressing, if, after ten months absence, he should die so near home, and

she not see him. He appears to have relinquished all hope of recovery. It is our earnest prayer, that he may be permitted, at least, to return to Jaffna, and die surrounded by his friends, who will consider it a great mercy from God if even this melancholy satisfaction can be granted them.

22. Our boxes of books have arrived in Jaffna from Columbo.

23. Received a letter from the Rev. W. C. Loveless of Madras, in which he informs me, that brother R. left Madras in the Gen. Hewitt, for Columbo, on the 17th inst.

24. Yesterday and to-day attended to nine cases of the Cholera. All my time is occupied. I am sometimes obliged to ride a mile and a half out and back again, in the heat of the day, on horseback; for I cannot persuade the palankeen bearers to carry me, through fear of the disease. This is considered injurious to health, particularly at this season, when the sun is beginning to be so powerful. But I go out of compassion to these poor creatures; and particularly, as I wish to shew them, that I care for their bodies, as well as for their souls. I wish also to give them an opportunity of comparing the practical tendency of the Christian religion with that of the heathens. In many instances they do see and confess it. I always tell them, that it is my religion which teaches me to be thus kind to them. In most of the cases in which I have given medicine, it has been blessed to their restoration to health. Some of them exhibit considerable gratitude; others none. Though I am so much employed from daylight till dark, as to leave no time for study, yet I consider my time not unprofitably spent. It gives me many opportunities, in the course of the day, for conversing with a few at a time, under favourable circumstances, about the concerns of their souls. They generally hear me with attention while I explain to them, in my imperfect Tamul, some of the leading trust of the Gospel. In almost every instance, when they have been carried to the temple and prostrated before the idol, they have died. This affords me an excellent opportunity of showing them the

vanity of trusting in gods that have no power to save them.

A few dayes ago, I was called to visit a young man in his last moments, who, when in health, had frequently attended my preaching, but always treated the subject of religion with much lightness and apparent unconcern. He was about twenty-five years of age—possessed of much corporeal vigor, and of a fine appearance. He had been carried to the temple in the morning, and prostrated before the idol. About 5 o'clock P. M. I visited him, but it was too late. The most powerful doses of medicine had little effect. He was in dreadful agony; would frequently cry to me to save him, and yet through deafness and pain, he appeared to comprehend very little that was said to him. It was truly an alarming and affecting spectacle. I endeavored solemnly to warn the by-standers to prepare for death. What rendered it peculiarly painful was, to hear him, even in the agonies of death, utter the language of obscenity—words which cannot be named by a Christian.

26. On account of the sickness, and the great ceremonies at the temple for some time, my schools have been greatly diminished. Two months ago, in my six schools there were about 300 boys. Now there are not more than 100. I have had serious thoughts of discontinuing two or three of our schools for a short time, till the sickness shall abate.

27. This morning sister Richards left Jaffna for Columbo. Should brother R. live, they expect to embrace the first opportunity of returning to Jaffna.

March, 5. The sickness for the present has greatly abated in Batticotta, but rages in other parishes. A few weeks since, it began its ravages in Columbo.

9. By a letter from sister Chater, we learn that brother R. arrived in Columbo Feb. 27th, the same day in which Mrs. R. left Jaffna.

11. Fine showers of rain this week;—the first we have had in two months.

12. My school begins to revive considerably from the effects of the harvest and sickness.

13. Received a letter from sister R.

at Columbo. She arrived there on the evening of the 4th inst. after a pleasant passage. She found brother R. quite as low as she expected to find him, judging from the accounts we have received of his health. They hoped to leave Columbo by the 9th for Jaffna.

Heard the afflicting intelligence of the death of brother Samuel J. Mills. Those who knew him most intimately, will best know how to estimate the loss, which the cause of missions has sustained by his untimely death. His brethren in heathen lands, well know how much, under God, the missionary cause in our own country was indebted to him, and will all unite in praying, that the mantle of Elijah may rest on some Elisha.

Yours very respectfully, in the fellowship of the Gospel. B. C. MEIGS.

From the Panoplist.

Letter from the Missionaries in Ceylon to the Corresponding Secretary of the A. B. C. F. M. Ceylon, July 29, 1819.

Rev. and dear Sir,—In some of our first communications to you after our arrival in Ceylon, we had occasion to say much of the goodness and mercy of our Heavenly Father towards us, and little, or nothing, of his judgments. Until the commencement of the sickness of brother Warren, we experienced an almost uninterrupted series of prosperity. But since that time the scene has been changed, and we have been repeatedly called to drink deep of the cup of affliction. While we mourn under our trials, we would not murmur against him from whom they proceed. Undoubtedly we need them. They are lighter than we deserve. Even in trouble, God is near us, and granting us many tokens of his loving kindness and tender mercy.

Judging from our last accounts, you will undoubtedly expect to hear, that before this time, brother Richards has gone to his final rest; and you will be interested to learn, that this is not the case; but that he is yet spared to us in

mercy, to be our physician and comforter. God has dealt very gently with our dear brother. His life has been continued much beyond the expectations of all his friends. With the exception of a few days, his decline, since his return, has been so gradual, as to be almost imperceptible to us. He still continues to ride out in a palankeen, morning and evening for exercise, a distance of two miles, making eight miles a day. For about a fortnight past, however, he has discovered many symptoms of a dropsy. How long he will be continued with us, it is impossible to say. We would not be unmindful of the goodness of God in sparing him so long. He is not only able to ride out in a palankeen, but to sit up several hours in the course of the day, and converse much with his friends. He also occasionally walks about the house, eight or ten minutes at a time, without assistance.

You will probably expect to hear, that the rest of our number enjoy health, and are able to pursue our work with vigour. But, alas! how shall we inform you, that another of us is taken from his labours by sickness of a dangerous kind. Brother Poor has been troubled with a severe cough for more than two months; but we lived in the constant expectation of his amendment. About three weeks ago, however, he began to raise blood, and raised a little at three several times. Although we are not confident, yet we have reason to fear, that it proceeded from his lungs. Since that time, he has wholly laid aside his active labours, except so far as to continue a general superintendence of the station. By the assistance of Nicholas, a Malabar young man, (of whose qualifications to serve the mission we have before informed you,) and some of the most forward boys at this station, the schools, preaching, and other missionary concerns, are now so arranged as to proceed with a good degree of regularity. This cannot long be the case without more efficient aid. The object of suspending his labours for the present is, that he may use the most probable means in his power, for regaining his health. We consider

his situation very critical, and have, at least, occasion to fear, that his lungs are considerably affected. You will not wonder, dear sir, if, in our present situation, we feel a solicitude on this subject. Of four missionaries sent to this district, only one remains in health.

How mysterious are the ways of God! But, though clouds and darkness are round about Him, justice and judgment are the habitation of his throne. In view of our present situation, we are forcibly reminded of a passage in our public letters to you, under date of Oct. 16, 1818, during the absence of brother Richards. The passage is as follows: "We are oftentimes ready to faint and be discouraged, in view of the many duties, and important services which devolve upon us. In proportion to our interest for the welfare of our mission, and the places we have occupied, we tremble at the thought of either of us being laid aside before others come to our assistance." We have long been anxiously waiting for the arrival of more missionaries from America, but hitherto we have waited in vain. Our prayers are to the Lord of the harvest, that he would speedily send forth more labourers. If then we were ready to faint, what shall we say now? A weight of service devolves upon your only missionary remaining in health, which he is not able to support. We are happy, however, to be able to state, that amidst so much sickness as has prevailed among us, brother Meig's constitution remains unimpaired; and that, with few exceptions, he enjoys uniformly good health. Did we not hope, that other missionaries are near us, brother Poor would not think it prudent to continue all the branches of missionary service, at the station which he occupies.

Such, dear sir, is the present state of your missionaries in Jaffna, as to health. You will not be surprised, under present circumstances, that this subject occupies so prominent a place in this letter. It has for some time occupied much of our thoughts, and has been the subject of all our prayers. Did we not know, that our Redeemer lives to plead

for us at the right hand of God,—that he loves his church and will take care of his own cause in the world, and will accomplish all the promises of his word;—that he will raise up instruments for this purpose in his own time;—had we not confidence in this, we should indeed have cause to faint, and be discouraged. May the Lord grant, that this trial of our faith may not be lost upon us; that we may not grow harder under the chastisements, with which he is afflicting us for our profit.

In other respects we rejoice to say, that our missionary stations are in a prosperous condition. Connected with the station at Tillipally are nine schools, containing about 400 boys. About 300 attend daily. In all these schools, scripture tracts are read, and the first rudiments of arithmetic, and of the Christian religion, are taught. In the boarding school at that place are 27 boys. Many more might have been taken, had it been thought advisable under present circumstances. At that station also, five girls are supported in the same way. Two or three others are ready to come, as soon as means and accommodation for their support can be provided. Including those who are boarded there, 10 or 15 girls are taught at that station. The prospect respecting a school of female children, is pleasing.

In our letter of October last, we gave some account of Franciscus Maleappa, a young man who was stationed as a schoolmaster and catechist, at Mallagum, about two miles south of Tillipally. We are now under the necessity of informing you, that on the 20th of last May he left that place, to accompany his father, who was aged and infirm, to Colombo. His father was one of the native preachers employed by government. He is since dead. But it remains doubtful, whether his son will return or not. He was very useful in the situation in which he was placed, and his departure must be considered as a loss to the mission.

The congregation on the Sabbath at Tillipally, usually consists of from 100 to 150 persons.

Connected with the station at Batt-

cotta, are six schools. The number of scholars in them, for a few months past, has been very various. The principal cause of this variation has been the prevailing epidemic, which has raged so much through the district. Whenever it makes its appearance in the neighbourhood of the school, the school is nearly or quite deserted. Two of them at this time are seriously injured from this cause. There are at present, however, about two hundred boys belonging to these schools. The schools might easily be greatly multiplied but for want of time to superintend them. Three of the nearest schools are visited every day by some of the largest boys in the boarding schools at that station, who attend very particularly to the children reading the scriptures, reciting their catechisms, &c. The boys in general make good progress in their studies. A considerable number of boys, also, from the nearest schools, attend public worship on the Sabbath, in the mission house at that place, where from 60 to 100 hearers commonly assemble.

In the boarding school at that place are at present 18 boys, and three others on probation. They have not been able to obtain a school of female children; but have no doubt of eventually succeeding in this object also. The Lord has been graciously pleased to pour out his spirit, in some degree, upon that station, and to bless the means of grace there used. A number belonging to the school, and two or three not belonging to it, have been, for some time past, the subjects of serious impressions. Three young men give, so far as we are able to judge, *very decided evidence of real piety*. The particulars of this pleasing work, you will shortly learn from brother Meig's journal. Thus, in the midst of all your trials and discouragements, God is not leaving us without some tokens of his special favour. These few drops of the out-pourings of God's Spirit, have proved a cordial to our thirsty, fainting souls, and have greatly encouraged and strengthened us in our work. Truly, it may be said, that, with respect to the eight parishes of which we have partial possession, the

harvest is great and the labourers are few. If we had one missionary stationed in each parish, there would be labour enough to employ all his strength. In the single parish of Batticotta, we are informed, that, before the sickness commenced, there were 1300 families. Tillipally is nearly as populous. The other parishes probably fall a little short of this number. But the smallest is sufficiently large for one missionary to labour with advantage. Nothing is commonly gained by attempting to cultivate too large a field. A small one well cultivated, in our opinion, affords much the fairest prospect of success, especially in the commencement of the mission.

In this point of view, we consider our boarding school for heathen boys and girls as of very great importance. There we may be said, in some measure, to reap the fruits of our labours as we proceed. Although we are much pleased with our common schools, and think they will be a means of doing good; yet they will hardly bear a comparison, in point of probable utility, with our boarding schools. From the former we cannot expect to raise up preachers of the Gospel, but we do from the latter, and that at no very distant period of time. This is an object of primary importance. For, however valuable foreign missionaries may be considered, in establishing and superintending missionary stations, yet it is very obvious to all who are acquainted with the subject, that the natives of India, and in general, the natives of all unevangelized countries, must be converted to Christianity principally by means of preachers raised up from among themselves.

On the subject of money, it will not be necessary for us to say much in addition to what is stated in a letter from our treasurer to Mr. Evarts. You will perceive by that letter, and the accounts which accompany it, that our expenditures during the past year, for various objects, have been large, and that at the close of the year, our treasury was in debt for a small sum.

On account of the length of time which is necessarily occupied in send-

ing letters from Ceylon to America, and in receiving supplies of money from thence, we feel it to be very desirable, that money in advance should be in the hands of our agents to a considerable amount. Our calls for money, as during the past year, may sometimes be very urgent and unexpected, and it is very difficult, as well as expensive, to borrow money in India to any great amount. We have now, however, been under the necessity of making application for permission to draw on Madras for what money we shall need before our remittances may arrive. We expect an answer to our request in a few days. Probably we may be able to inform you of the result of the application before this letter is sent away.

With much esteem we subscribe ourselves your unworthy fellow-labourers in the vineyard of our Lord Jesus Christ.

JAMES RICHARDS,
BENJ. C. MEIGS,
DANIEL POOR.

Rev. Samuel Worcester, D. D.

Secretary of the A. B. C. F. M.

P. S. Since the foregoing account of brother Richard's health was written, he has declined more rapidly than heretofore. Besides his symptoms of dropsy, he feels greater weakness at the lungs, and increase of pain, indicating the advance of his disease, and the near approach of that messenger, (to him a pleasant one) who will release him from this world of sin, sorrow and suffering, and introduce him into a world of perfect holiness and joy. The foregoing letter, and the duplicate of it, are probably the last that he will ever sign to you.

CHOCTAW MISSION.

MR. KINGSBURY'S REPORT TO THE SECRETARY AT WAR.

First annual Report of the Mission School at Elliot, Choctaw Nation, to the autumn of 1819.

This establishment, which has been formed under the direction of the American Board of Commissioners for Foreign Missions, is situated three miles

south of Yello Busha river, and about thirty miles above its junction with the Yazoo. It is 70 or 75 miles west of the Chickasaw Agency, 100 north of the Choctaw Agency, and about 145 north-west from the Walnut Hills. The land in the neighbourhood of the mission is not rich; but there is a sufficient quantity suitable for cultivation, and a good range for stock. The Yello Busha is navigable in high water, for large keel boats, as far up as the establishment.

I arrived in this country the last of June, 1818, in company with Mr. and Mrs. Williams, who had been engaged with me in forming the establishment at Brainerd, in the Cherokee Nation. The site selected for this establishment was an entire wilderness. We gave it the name of ELLIOT, in honor of the *Rev. John Elliot*, who was a very worthy and successful missionary among the Indians in New England. The first tree was felled on the 13th of August, 1818. Since my arrival, we have been joined by the following persons, viz.

Mr. Peter Kanouse, August 1818, N. Jersey, Blacksmith; Mr. J. G. Kanouse and wife, August 1818, N. Jersey, Carpenter; Mr. Moses Jewell, and wife, August 1818, New York, Carpenter and Millright; Mr. A. V. Williams, January 1819, New York, Laborer; Mrs. Kingsbury, February, Massachusetts; Miss Chase, N. Hampshire; Mr. Isaac Fisk, August, Massachusetts, Blacksmith; Mr. William W. Pride, August, New York, Physician.

All these came out to labour for the benefit of the Indians. Mr. Peter Kanouse, in about a month after he arrived, was obliged to return to the north, on account of declining health. And in August last, Mr. J. G. Kanouse and wife returned, having tarried the length of time for which they considered themselves as engaged.

Mr. A. V. Williams was attacked with a fever in August, which terminated fatally on the 6th of September. He was an excellent young man, and much devoted to the cause.

Besides myself and Mrs. K. there are at present four assistant missionaries, and three females at this establishment, who may be considered as permanently devoted to the instruction of the Indians. Mr. Williams has the particular charge of the school, and superintends the labour of a part of the boys. Mr. Jewell is employed in various mechanical work, and directs the labourers on the buildings. Mr. Fisk, besides doing our own smith-work, labours for the natives, the profits of which are all appropriated to the support of the school. Mr. Pride, besides the medical practice which he has in the family and in the neighbourhood, acts as steward for the establishment.

It would be trespassing unnecessarily on the time of the Executive, to detail the principal circumstances and difficulties which have attended the progress of our labours. They have been similar to what must always attend such enterprises in an uncivilized country, far removed from those places, where the comforts and conveniences of life can be obtained.

Since our arrival, we have been principally occupied in erecting buildings. We had not been advised to what extent the Government would aid us in this branch of the work, and the Agent had no definite instructions on the subject. The price demanded by contractors was so great, that it was thought advisable to erect the buildings ourselves, with such help as we could hire. This devolved on us much labour, and greatly retarded our other business; but by the blessing of a kind Providence, we have been prospered in our work much beyond our expectations.

Within about 14 months, there have been erected at Elliot *seven commodious cabins*, which are occupied as dwelling houses. A dining room and kitchen contiguous, 52 feet by 20, with hewed logs, and a piazza on each side. A school house, 36 feet by 24, of hewed logs, and finished on the Lancasterian plan. A mill house, 36 feet by 30. A lumber house and a granary,

each 18 feet by 20. A blacksmith's shop, stable, and three other out-houses. All these are nearly completed.

On the plantation between 30 and 40 acres have been cleared and fenced, and between 20 and 30 have been cultivated, which have produced a considerable quantity of corn, potatoes, beans, peas, &c. Besides the above, considerable time has been spent in cutting roads in different directions, and constructing several small bridges, which were necessary for transporting articles with a waggon.

The stock at present belonging to the mission, consists of seven horses, ten steers, 75 cows, 75 calves and young cattle, and about 30 swine. Of the above, 54 cows and calves, and six steers and young cattle, have been presented by people in this country for the benefit of the school.

There is no private property attached to the mission. All is sacredly devoted to the various purposes of Indian instruction.

Urged by the importunity of the natives, the school was commenced under many disadvantages in April last, with ten scholars. As accommodations and means of support have increased, the school has been enlarged, and there are at present 54 scholars who attend regularly; 41 males and 13 females. All these board in our family. They are of different ages, from six years to nineteen and twenty; and of various complexions, from full blooded Choctaws to those apparently white. Twenty six could not speak our language when they came. Twelve or fourteen more scholars are expected to join the school soon. The whole number in our family, including missionaries, scholars, labourers, and domestics, is *seventy six*.

In addition to the common rudiments of education, the boys are acquiring a practical knowledge of agriculture, in its various branches; and the girls, while out of school, are employed under the direction of the female missionaries, in different departments of domestic labour. We have

also a full blooded Choctaw lad, learning the blacksmith's trade, and another now in school wishes to engage in the same employment, so soon as there is opportunity. All the children are placed entirely under our controul; and the most entire satisfaction is expressed, as to the manner in which they are treated.

The school is taught on the Lancasterian plan, and the progress of the children has exceeded our most sanguine expectations. Out of 54, thirty began the alphabet, and three of these now read in the Testament, and eight others in easy reading lessons. Most of them have made also considerable progress in writing. There have been instances, of lads, 14 or 16 years old, entirely ignorant of our language, who have learned the alphabet in three days, and on the fourth could read and pronounce syllables. We have never seen an equal number of children in any school, who appeared more promising. Since they commenced, their attention has been constant. No one has left the school, or manifested a wish to leave it.

Want of accommodations, but more particularly of funds, has obliged us to refuse many children who wished to enter the school. If adequate means can be obtained, we design to increase the number of scholars to 80 or 100.

It is our intention to embrace in their education, that practical industry, that literary, moral, and religious instruction, which may qualify them for useful members of society, and for the exercise of those moral principles and that genuine piety, which form the basis of true happiness.

The moral and religious instruction, which we have communicated to the adults, has been very limited, for want of interpreters. A considerable number of those who could understand, and some others, have attended public worship. And it is evident, that a favorable impression has been made on the minds of some, and the state of morals, in a small degree improved. Our great hope is, from the habit which may be formed by the young

and the principles which we may instil into their minds.

The expenditures of this mission, including the outfit and travelling expenses of the missionaries, and exclusive of their services, (which have all been gratuitous,) have been more than 9,000 dollars. About 2,000 dollars of this have been on account of buildings. A part of this last sum has been refunded by the United States; and bills for the remainder have been forwarded to the Agent. The balance of 7,000 has been principally drawn from the funds of the American Board of Commissioners for Foreign Missions. Between two and three thousand were contributed, under the Agency of said Board, by benevolent individuals in New Orleans, and Natchez, and their vicinity, expressly for this school.

It has been our constant endeavor, to impress on the minds of this nation, the advantages of instruction, and the propriety of their contributing towards the education of their own children. We are decidedly of opinion, that in every point of view, it is important that they should learn to help themselves. By commencing on a liberal and extensive scale for their improvement we have drawn forth a spirit of liberality, as unexpected as it is encouraging. At a general council in August, which by invitation I attended, the natives and white men residing in the nation, subscribed 85 cows and calves, and more than \$1300 for the benefit of this school. At a council of the lower town district in September, they voted unanimously to appropriate \$2,000, their proportion of the money due from the United States, for the last purchase of land, to the support of a school in that district. It has been proposed in this district, to make a similar appropriation for the benefit of this school.

These measures show the disposition of the nation, and evince, that under the influence and direction of the Executive, a fund might be established, which eventually would be adequate to the instruction of the nation.

We feel a confidence, that in future treaties with the natives, this subject will, without any suggestions from us, receive that attention, which its importance demands.

To bring this people within the pale of civilization, is a great work. The instruction of the rising generation, is unquestionably the most direct way to advance it. Nothing now is wanting, to put the great mass of children in this nation in a course of instruction, but efficient means.

I am not able at present to state the extent of the funds which are, or may be, appropriated to this establishment. The resources of the American Board depend principally on voluntary contributions, and are, of course, variable. It is probable, that the Treasurer of that Board may forward to the War Department some particular information on the subject. I would just observe, that in addition to this establishment, the Board have large and expensive missions at Bombay, at Ceylon, and in the Cherokee Nation, a large school establishment in Connecticut for heathen children; a large mission recently fitted out for the Sandwich Islands; and two more will soon embark—one for the Arkansas and the other for Palestine. When a distribution is made to these various objects, it is expected that the proportion allotted to this establishment will fall far short of its real wants.

It ought also to be understood, that the principal part of the subscription in this nation, will not be realized in time to relieve our present necessities. The stock, which in three or four years may be productive, at present hardly pays the herdman. Of the money subscribed \$700 were of the annuity, which I understand cannot be paid this year, as the amount has been ordered on in goods.

Nor have we yet had sufficient experience, to enable us to state the extent of the aid required for the support of this establishment, the ensuing year. The mission is in debt about \$1500, and to provide on a scale commensurate with the object, and the wishes of

the nation, \$3,000 would be required in the course of the winter, to purchase supplies of provisions and other articles. Much labour will be necessary to clear land, and put the plantation in a state to meet the wants of so large a family. It will also be necessary, in the course of the next summer, to build a dwelling house, for the accommodation of the mission family. Those now built will be occupied by the children, when the school is enlarged.

We have already received assurances, that the same aid will be extended to this establishment in erecting the buildings, which was granted to the one in the Cherokee nation. And should the state and prospects of the school, and the means at the disposal of the Executive, warrant an appropriation towards the present expenses, it would be a most seasonable relief; and we pledge ourselves to appropriate it agreeably to the benevolent intentions of the Government. It may be proper to observe, that the Chickasaws are anxious to have a similar establishment made in their nation, and two more are earnestly desired and much needed by the Choctaws. For the support of one of them \$2,000 annually for 17 years, have actually been appropriated by the natives. It is the intention of the American Board to commence one or more of these establishments, so soon as they can command the means. It is therefore desirable, that the one already commenced here, should be completed without delay, and placed on a permanent foundation.

RUSSIAN BIBLE SOCIETY.

Extract of a letter from a gentleman in London, to his correspondent in Philadelphia, dated Dec. 25, 1819.

An account of the annual meeting of the Russian Bible Society has been lately received, which presents a very pleasing view of the progress of this valuable work in that vast empire, and of the general interest which it continues to excite among all classes of society. The last year's income somewhat

exceeded 380,000 roubles. The number of Auxiliary Societies is now 170. New translations have been completed in the course of the past year in *twelve* different languages, and others are going on in *seven* additional languages, making the total number *thirty-three* in which the Scriptures have been published, or are preparing for publication by the Russian Bible Society: and she has promoted the circulation altogether in *forty-six* languages. 77,000 copies have been printed the past year.

When it is considered that this Society is only now as it were beginning her career, we may well exclaim—'what hath God wrought already, and what may we not anticipate as the glorious result?' Surely the work is the Lord's and the fulfilment of his gracious promise is hastening on, "when "the earth shall be full of the knowledge of the Lord."—*Religious Remembrancer.*

A REMARKABLE INSTANCE OF DIVINE GRACE.

"THE WRATH OF MAN SHALL PRAISE THEE."

Extract of a letter from a gentleman in Homer, N. Y. to his brother in Massachusetts, dated 24th of Jan. 1820.

DEAR BROTHER—"The Lord reigns, let the earth rejoice." We have recently witnessed in this town, such a wonderful display of the power and mercy of God, that I cannot refrain from gratifying your heart, with a brief history of it. For a number of months past, the moral condition of this church and society, has worn a very gloomy aspect. Every species of iniquity has been practised to a greater degree, than was ever known in this town. Horse-racing, gaming, intemperance, Sabbath-breaking, profaneness and slander, were carried on, and not only unmolested, but countenanced. And while these things were practised by many thoughtless Gallio's, a great proportion of professors of religion were, either in a state of stupidity, or what is worse, involved in discord and contention. The opposition to our beloved pastor, Mr. Walker, and an unfriendly disposition towards those who were

his active friends, had increased to such a degree, as to become very serious; and what rendered the contest peculiarly unhappy was, that it was in the church. Slander had become so frequent, with some of our brethren, against Mr. Walker, that it was thought a duty to commence discipline. The first and second steps were taken with two of the principal offenders, and complaint made to the church. One was tried and found guilty, and a confession before the congregation was required. The trial of the other was commenced, and the charges mostly proved or acknowledged, when the meeting was adjourned. At this stage of the business, we found the opposition party taking sides with the accused, and also that there was a difference of opinion with regard to the publicity of the confessions required. An aged clergyman, who was with us, attempting to form a Missionary Society, became acquainted with our situation, and advised to refer the two cases of discipline, and all grievances relating to Mr. Walker and the opposing brethren, to an ecclesiastical council. These proposals were unanimously agreed to by the church, and eight ministers, to be attended by their delegates, whose decision was to be final and decisive, were chosen without the bounds of our Presbytery. Mr. Walker made out charges against five or six of the brethren, for slander, and procured his witnesses. They also made out charges against Mr. Walker, for expressions he had used concerning them. The time arrived, and the council convened. A crowd of people assembled to hear the interesting trials. All felt deeply interested in the result. The anxiety and suspense, which were depicted in the countenances of the assembly, seemed to render the scene a faint emblem of the higher and more august tribunal, before which, these very transactions must shortly appear. The council chose their moderator and Scribe, and were about to proceed, when one rose, and gave it as his opinion that they had no right to act on the subject, without an order or license

from our Presbytery. The whole council concurred in the opinion, and immediately passed a resolution to dissolve. Thus our expectations were suddenly blasted, and the way to an adjustment of our difficulties completely hedged up. But God's ways are not as our ways. In this critical moment, he displayed his power and grace, and to the astonishment of all, opened a way for our deliverance. The Rev. Mr. Lansing, of Auburn, rose, and in a most solemn address, admonished the church, and laid open before them the path of duty. His address was followed immediately by a very moving scene. One of the brethren, Mr. D. who was complained of by Mr. Walker, had been to Sherburne, in order to engage Mr. Truair, minister of that place, as an advocate. In that town God was pouring out his Spirit, and brother D. returned, convicted of his errors. At this interesting moment, he came forward and took Mr. Walker by the hand, and made a most humble and melting confession of his faults. Mr. Walker as frankly forgave him, and cordially embraced him as a friend and brother. No sooner had he done this, than brother D. kneeled down, in the presence of the numerous audience, and apparently in the most humble and penitential manner, poured out his soul to God, in a manner well adapted to the occasion. Before he concluded, two thirds of the audience was bathed in tears. He was followed by addresses and prayers from some of the council, in which, those who had gone astray were arraigned before the tribunal of Jehovah. By this time, another was ready to confess his faults, and then another, and another, to the last of the accused, each one taking Mr. Walker by the hand, and receiving his forgiveness; and he in his turn, asking their forgiveness wherein he had expressed himself improperly towards them. Pardon was also asked of the church, and cheerfully granted. This opened the door for Mr. Walker's friends, who, one after another, confessed whatever they had said, in an un-Christian manner, con-

cerning the opposite party. Thus two whole days, except the time which was occupied in hearing two sermons, were spent in mutual confession and mutual forgiveness. Before the council separated, they took the papers, which contained the charges on both sides, held them up to the view of the audience, made a declaration, that they were about to make a burnt sacrifice of them, and committed them to the flames. On the evening of the second day, a conference was held, at which several were so deeply impressed as to ask for prayers. From that time a revival of religion commenced. Conferences are frequent and solemn. There has been one instance of hopeful conversion. Some professors of religion enjoy the light of God's countenance, others are in darkness and great anxiety. No one can behold the astonishing change which has taken place here within a few days past, without exclaiming, "What hath God wrought?" There are several revivals in this vicinity.—*Boston Recorder*.

THOUGHTS RESPECTING THE JEWS.

To the Editor of the Religious Intelligencer.

DEAR SIR,

I am greatly edified and delighted in reading your weekly publication. I think it peculiarly well calculated to answer a most valuable purpose in the advancement of the Redeemer's interest. But among the various pieces of information, those respecting the Jews, have been singularly interesting to my feelings. My mind has been for many years, strangely and strongly impressed in favour of that wonderful people. Ever since my first acquaintance with the volume of God's word, (which is more than fifty years) I could never see or hear of a Jew, without sensible emotions. They are truly a wonderful nation; both as to their origin, conduct, preservation, sufferings and present state of existence; sprang from parents as good as dead, yet as numerous as the sand on the sea shore for multitude. It is thought by men

of observation, that notwithstanding all their sufferings, persecuted, degraded in the lowest manner, wherever found; their lives, property and privileges, both civil and religious, taken from them in a most wanton manner; still they are as numerous as ever, and remain a powerful nation, were they only allowed to enjoy their natural rights. Their preservation has truly excited the astonishment of all men of candor, and has long drawn forth the just observation, That they are one of the Wonders of the world! They are a standing and living monument of the truth of the divine inspiration of the Scriptures. Their conduct likewise, as a nation, has been very remarkable—stubborn even to a proverb. Often conquered, but never subdued—pressed under the heaviest burdens, yet always increasing—tenacious of the traditions of their fathers, (in the extreme) and blind to all true light; yet many of them, men of science and fond of literature. They are living witnesses in favour of the doctrines of the Gospel, which they hate and despise; and yet, are strongly attached to the writings of Moses and the Prophets, which contain those same doctrines in the fullest manner. They are scattered all over the earth among almost all nations, and understand their languages; yet remain a distinct and separate people, and are able, many of them, to trace their genealogy down to Abraham. With their aid, the Gospel might be preached to all nations without an interpreter or the gift of tongues. They are in high expectation of returning, one day, to their old land (of Canaan,) and to the enjoyment of their national rights and privileges, which have long been wrested from them, and retained by the gentiles in a wicked and unjust manner. Here my mind is struck with horror and astonishment; that we gentiles, who have robbed and still continue to withhold from them, that country which truly belongs to them, and that national existence, together with those national privileges to which they have an undoubted right; that we

should think, or persuade ourselves to believe, that there is the most distant prospect of bringing them over to our religion, as a nation, while we hold them in the wretched predicament in which they now are, and ever have been for almost two thousand years. We are told in our good Book, that faith without works is dead: and can we expect to convince our fellow sinners, that we possess true piety, and that we adhere to the religion of an Holy God, while they know, for certainty, that we withhold from them their just rights? We cannot. No more may we calculate on the ingathering of the Jews into our Gentile Churches, while they know assuredly, that the Gentiles, who are now endeavouring to evangelize or gospelize them, withhold from them, those inestimable privileges, which the God of their fathers entailed on them, many thousand years ago. Can they think the Gentiles are honest, and that they are in reality God's people, while they do not restore that which they have taken away? The Jews very well know all these things.

That they are God's people, and are beloved for the father's sake, is beyond a doubt: and that they will, one day, be again gathered into that land which God gave to Abraham, and to the enjoyment of national privileges, and will be ingrafted into the stalk from which they were broken by reason of unbelief, is equally certain. But how, or when this is to be done, is known only to him whose councils shall stand forever. What potentate or power, is to be the instrument in God's hand, to liberate them from their present wretchedness, is not for us to determine at present. It is enough for us to say, that great criminality rests on the Gentiles, that it has not been done long ago! And it ought to be the earnest and fervent prayer of every pious soul, that God would speedily open the hearts of those Gentiles who are now their oppressors, and incline them to restore what they have wrongfully taken away. Until this shall take place, there appears neither

from reason, analogy, or prophecy, but very small ground to expect the Jews, as a nation, will ever embrace our system of religion. That some few individuals will be brought to embrace the truth as it is in Jesus, may be expected; but this will not, probably be a general thing. The Prophets evidently support the idea of their return to their own country; and that they will return thither, Jews in sentiment, is very certain, and not christians: so that we cannot calculate on bringing them over to christianity, until they again enjoy national existence; which they cannot obtain, until we, gentiles, become more honest. The question then is, What reason have we to expect our prayers for them will be heard in heaven, while violence is in our own hands? God said of old to Joshua, "up, and purge the camp, or I will not be with you—there is iniquity in the camp!" so we say here, there is evil among us! There is dreadful wickedness somewhere among the nations, or the Jews would have been restored many years ago. And for this very abomination, of crushing and abusing those poor deluded creatures, the gentile nations will one day be made to drink deep of the cup of divine wrath. And woe to that nation, or nations against whom God shall lift his hand, to avenge the wrongs of that injured people! God is not slack to fulfil his promise, nor his threatenings! He will arise in his might: And I think the hour is not far distant.

From the New York Spectator.

MEMOIRS OF REV. SAMUEL J. MILLS.

We perceive, with much pleasure, that proposals are now circulating in this city, "for publishing by subscription the life of the late Rev. SAMUEL J. MILLS, Agent of the American Colonization Society," who died at sea, on his return from Africa. The work has been written by Rev. Dr. SPRING, of this city; and the Author has generously devoted the entire profits of the publication to Missionary purposes. It will be comprised in about 300 octavo pages, and delivered to subscribers, handsomely printed, at one dollar a copy, in boards.

The work is divided into nine chapters, under the following heads:—

1. A view of Mr Mills' youth and conversion.
2. His education and early devotion to the missionary cause.
3. His interest and agency in the promotion of foreign missions
4. His acquaintance with Obookiah, and the consequent establishment of the Foreign Mission School.
5. His Missionary tours into the Western and Southern sections of the United States.
6. His instrumentality in bringing forward the American Bible Society, and the United Foreign Missionary Society
7. His residence in New-York, and his exertions in behalf of the poor and ignorant in that city.
8. His exertions in behalf of Africa.
9. His departure for Africa, death, general character, and concluding remarks.*

The following notice of the Rev. Mr. Mills, the subject of the above work, is extracted from a Manuscript Sermon delivered in New-York, soon after the news of Mr. Mills' death had reached us, by the Rev. Dr. Leland, of Charleston :—

"The distinguished efforts which have been made in our own country, in the cause of Foreign Missions, had an origin of a similar character.

"The plan was formed in the bosom of a devout and pious youth, then pursuing his studies in College. Though seemingly confined to a narrow circle of action, and possessing no extraordinary advantages of situation—yet his mind under the influence of Christianity became so expanded, as to grasp the mighty idea of evangelizing the world. He felt "an inconceivable severity of conviction," that he was called to act in a sphere of holy enterprise and benevolent exertion, co extensive with the woes and desolations of sin.

While the devoted heart of this holy youth was glowing with ardour in this cause, in the obscurity of academick shades; so improbable did it appear, that the grand purpose conceived should be accomplished by such an instrumentality, that not only proud unbelief, but timid piety might have exclaimed, "If the Lord should make windows in heaven, might such a thing be."

But mark the result. The conse-

* Subscriptions will be received at the Office of the Religious Intelligencer.

quences of individual design have already reached the four quarters of the globe. "Behold how great a matter a little fire kindleth." The original projector communicated his views and feelings to fellow students of kindred spirit, who instantly engaged in a cordial and zealous co-operation, unitedly and intensely devoted to the cause, they matured the plan, and communicated it to the fathers of the Church; by them it was hailed with surprise and delight, and they immediately addressed themselves to the great work.

A new era of benevolent exertion opened upon christians—a thousand hearts leaped with joyful eagerness; a thousand hands were opened in charity: gifts in rich abundance were poured into the treasury of God; talents and youthful vigour were readily consecrated, and the effects attract the admiration of the world—hundreds of Societies are engaged in the cause; the parent institution has an income of \$100 each day; important Missionary stations bless the dark regions of Asia; the wilds and waste places of the west have been explored, and the most rapid improvements made, and the holy city Jerusalem is soon to become the scene of a christian mission from America. Such are the glorious effects which have been produced by the unconquerable energy, and inextinguishable zeal of one precious servant of the Redeemer.

His early associates in the blessed cause are now publishing the glad tidings of salvation in the native languages of India, while he himself has completed his mighty work and entered into his rest. And here I cannot but turn aside and pay my feeble tribute to the worth of this departed saint, this most devoted and most honoured servant of Jesus Christ.

Wherever the kingdom of Redemption shall extend its blessings, the name of SAMUEL J. MILLS, will be precious, and his memory consecrated as one of the greatest benefactors of the world.

Signally honoured by his Divine Master, he was raised up for purposes of unequal magnitude, and he has

accomplished them. He lived entirely for Christ; all his time and talents were greatfully and unreservedly devoted to Christ; and in the active service of Christ, he has laid down his life.

If life be estimated by years, he hardly reached its meridian; if by spiritual maturity, progress in holiness, successful exertion, and actual good effected, he arrived at hoary age, and fell amid the honour of a veteran soldier of the cross. He died as he lived, intensely engaged in the most arduous and extensive labours of Christian benevolence. His dust sleeps in the caverns of ocean; no monumental honours record his worth, but his achievements will live in unfading glory, when the laurels of conquest, and the trophies of ambition shall be lost in oblivion. His name is enrolled in heaven, and his honours will be displayed to the universe at the great day of account, and will furnish a monument imperishable and eternal."

BY HIS EXCELLENCY

OLIVER WOLCOTT,

Governor and Commander in Chief in
and over the State of Connecticut,

A PROCLAMATION.

Whereas a devout confidence in the wisdom, justice and mercy of the Divine Government, with sincere endeavors to conform our conduct to his will, are prescribed means of elevating the affections of imperfect men, and securing to them as individuals and as communities, those blessings of his Providence, with which their duty and their happiness are connected:

I have, therefore, thought proper to appoint, and do hereby appoint, *Friday*, the thirty-first day of March next, to be observed throughout this State, as a Christian Fast. And I do hereby invite the ministers and teachers of all denominations, with all the good people thereof, to present, on said day, their united and humble supplications to Almighty God, imploring him to pardon all our sins, especially our great offence in disregarding the divine precepts and

perfect example of His Son; our Saviour and Judge; to entreat Him to enable us to review the mistakes of our past conduct; to notice every token of his displeasure; to arrest the progress of violence and oppression; and to recommence the labours of a new year, with firm resolutions of amendment; manifesting our penitence for past offences, by performing acts of justice, reconciliation and mercy to our fellow men—at the same time, to render thanks to the Supreme Ruler, for all his favours to our State and Nation; to entreat his guidance and protection in behalf of the President of the United States, and all others entrusted with rule, counsel and authority; that he would guard our councils from disunion, direct them in the right way, and avert the consequences of every error from us, and our posterity.

All servile labour and vain recreation, on said day, are by law forbidden.
Given under my hand, at Litchfield, this twenty-second day of February, in the year of our Lord one thousand eight hundred and twenty; and of the independence of the United States of America the forty-fourth.

OLIVER WOLCOTT.

By his Excellency's command,
THOMAS DAY, Secretary.

ANECDOTE.

The Doctrine of Transubstantiation effectually refuted.

A Protestant Lady entered the matrimonial state with a Roman Catholic Gentleman, on condition he would never use any attempts in his intercourse with her, to induce her to embrace his religion. Accordingly after their marriage he abstained from conversing with her on those religious topics, which he knew would be disagreeable to her. He employed the Romish Priest, however, who often visited the family, to use his influence, to instil his popish notions into her mind. But she remained unmoved, particularly on the doctrine of transubstantiation. At length the husband fell ill, and during his affliction, was recommended by the Priest to receive the holy Sacrament. The wife was requested to

prepare bread and wine for the solemnity, by the next day. She did so, and on presenting them to the Priest, said, "These, sir, you wish me to understand, will be changed into the real body and blood of Christ, after you have consecrated them." "Most certainly," he replied, "Then, sir," she rejoined, "it will not be possible, after the consecration, for them to do any harm to the worthy partakers; for says our Lord, my flesh is meat indeed, and my blood is drink indeed, and he that eateth me, shall live by me." "Assuredly," answered the Priest, "they cannot do harm to the worthy receivers, but must communicate great good." The ceremony was proceeded in, the bread and wine were consecrated, the Priest was about to take and eat the bread; but the lady begged pardon for interrupting him, adding, "I mixed a little arsenic with the bread, Sir; but as it is now truly changed into the real body of Christ it cannot of course do *you* any harm." The principles of the priest, however, were not sufficiently firm to enable him to eat it. Confused, ashamed, and irritated, he left the house, and never more ventured to enforce on the Lady, the absurd doctrine of transubstantiation.

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